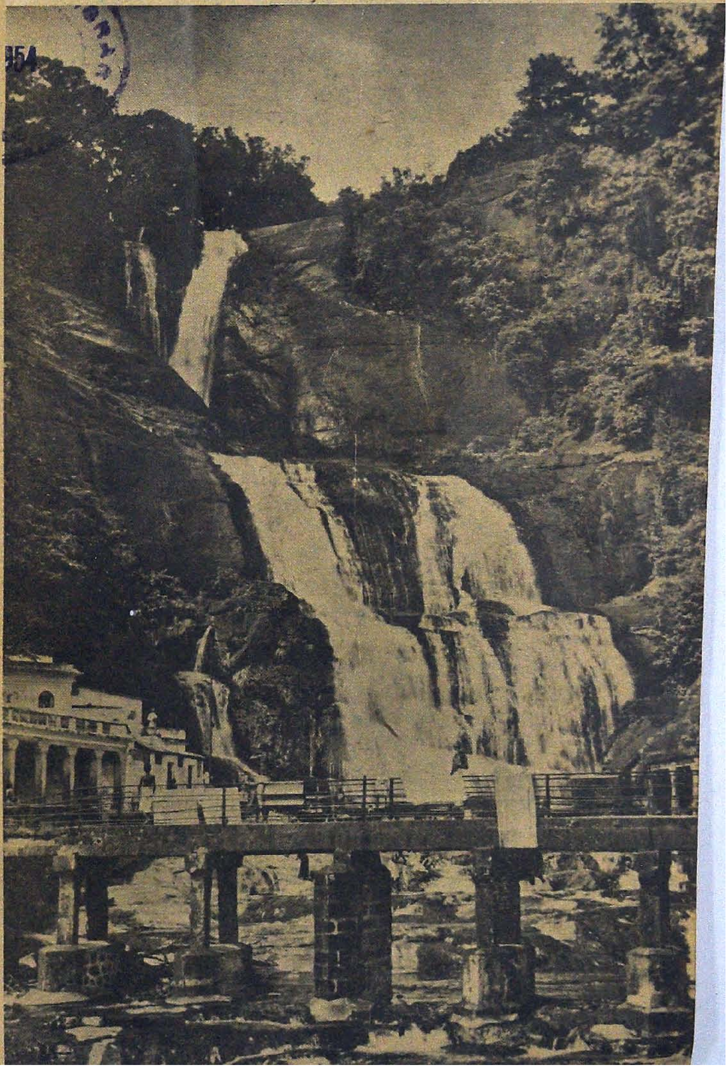
Women's Welfare journal



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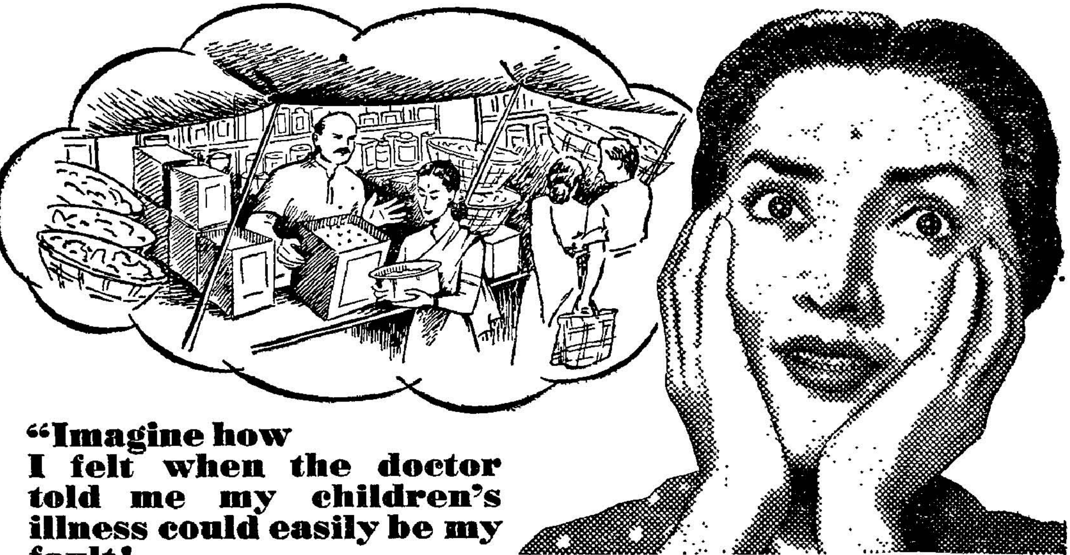


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Cover Page Illustration—Courtallam Waterfalls—Photo: S. G. Jayapalan.

FOOD POISONING CAN HAPPEN AT HOME!



"Imagine how I felt when the doctor told me my children's illness could easily be my fault!



Twice in the past six months I've had the children in bed with stomach sickness. Then last month my husband fell ill. It was a serious blow to us; goodness knows living costs are high enough without doctor's bills on top of everything. It worried me that my family seemed to pick up every germ. So I went to the doctor myself.

'Are you careful with your cooking, Mrs. Ram?' he asked.

'Of course I am,' I told him.

'How do you buy your cooking fat?'

'I buy it loose,' I said.

'Loose fats can carry *germs* of every description,' he told me. 'They can be contaminated by adulterants, by dirty hands or by the flies in the bazar — perhaps that is the cause of your family's upset health.'

Well, I used to think I saved money by buying my cooking fat loose. But when I added up the possible cost in health, I decided that it was a saving I couldn't afford.

So now I buy only Dalda Vanaspati in an airtight, sealed tin. Dalda Vanaspati makes a big *difference* to my cooking too! You should see my family gobble up their meals and ask for more. Even I have a second helping nowadays!"



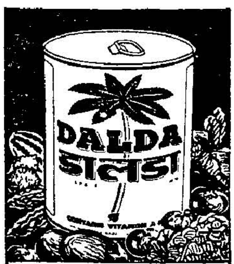
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From the Editor's Pen.

Women's Welfare Journal

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Special Marriage Bill.

One of the Directive Principles of the Indian Constitution (Article 44) lays it down that "the State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India". In pursuance of this aim, the Special Marriage Bill (which has been passed by the Council of States and is to be considered in detail by the Lok Sabha in August next) has been brought forward by way of revision of Act III of 1872. The three important changes that the present bill makes on the old Act are as follows :—(1) Inter-religious marriages will hereafter be possible without the parties formally renouncing their religion; (2) the degrees of prohibited relationship, which were those prescribed by custom under the old Act, are now reduced to specific terms and listed in a schedule; (3) marriages under the new Act can be solemnised anywhere in the world between two Indian nationals.

Since even now 'special marriages' are only permissive and the changes proposed in the old Act are all non-controversial, the Bill could have been passed easily as a series of amendments to the Act of 1872. But unfortunately, both in the Joint Select Committee and in the Council of States, a number of non-essential amendments, like those relating to minimum age and the conditions for divorce, were brought in, with the result that a simple and necessary amendment to an existing Act has been unduly delayed, as Mr. Nehru remarked in the House of the People. However, the discussion has served to show that this progressive piece of social legislation commands widespread and enthusiastic approval, especially among educated women.

To understand life is to understand ourselves and that is both the beginning and the end of education—(*J. Krishnamurti*).

Is There a "Harmless" Lie?

JEANNE DUMAS,

Senior Lecturer in Psychology, M. S. University of Baroda.

IN a recent study of Mother-Child Relationships the question of mothers lying to their children was discussed. One interviewee, when asked if mothers of her culture ever lied to their children answered indignantly that they did not. "Of course," she qualified, " they tell 'harmless' lies." She went on to illustrate that when her sister-in-law was going to town to be gone all day she would tell her son, that she was only going next door, and would be back in a few minutes. " Otherwise he would not let her go." This was considered a " harmless " lie ; Observation of this particular child over a period of three years showed the effects of this " harmlessness." At the age of three and four, when a normal child will want to experiment and try out the strength of his own legs, this little tot still demanded to be carried everywhere. He was well built for his age, and his mother was under the normal height, yet he rode in state upon her hip. Knowing the situation it was not possible to feel sorry for the struggling mother, for she had brought the evil upon herself.

Yet unfortunately she did not think it to be an evil. She considered that her son made undue demands upon her energy because he loved her so dearly that he had to be close to her. The demands of an insecure child were taken to be love, not what they really were, a symbol of the fear which he felt because he could not trust her to be away from him.

Another mother was observed at this time with her small daughter of about the same age outside the door of a shop which sold candy. The child asked her mother to buy her some. The mother answered, " I cannot go in there. They have a big cat that will bite me." The child wisely answered, " Well, go in there and kill the cat and buy me some candy."

Oddly enough, this mother was also pleased with the child's reaction, thinking her to be clever. In reality the little girl was showing that she already had learned to distrust what mother said, for within this culture, Tamilian Brahmin, the killing of an animal was abhorrent.

In fairness it must be said that there are two schools of thought as to the harmfulness of lying to children. There are those who say that if the culture accepts lies, if the child is not made to feel that he is sinful if he deviates from the truth, then it makes no difference if lies are told to him. There are others who hold modifications of the *tabula rasa* theory, that the child's mind is like a clean slate upon which any impression makes a rigid and irradicable mark.

With the second theory in mind, what does lying to a child do to his developing ego? Psychologists all agree that we probably know or remember much more than we think we remember. Psycho analysis has taken memory back to the actual day of birth. Let us put ourselves in the position of a small infant, and try to imagine what his consciousness must be. We would find ourselves completely dependent upon mother or nurse for the satisfaction of all our needs. We feel more secure in mother's arms than elsewhere, because that is the nearest approximation we can have to the environment of the nine months previous to birth. Therefore mother comes to mean security, reality, truth ; mother is in fact to the infant a part of his own self, all the rest of the world being vague, uncertain and filled with terror.

The spiritually-minded belong to a caste of their own, beyond all social conventions—(*Sri Ramakrishna*).

If mother continues to be a source of security, gradually as the child grows to know that she is a separate being from himself she will begin to personify the "not-him," that which is the rest of the world. That world, then, is friendly, real and true. But if she should prove herself by attitude or action to be other than a source of security, these early impressions will be thrown out of balance and the "not-him" will be a source of terror.

The first time this usually happens is the first time that mother refuses to feed baby when he wants it. May be she is over busy or over tired, may be she has had an emotional upset, has become angry and unconsicously takes it out on the baby by refusing him, may be she has recently learned of some stupid fad which considers that baby should be on a schedule. (Modern doctors do not advocate such fads.) Whatever the reasons, when his body and his maturing ego need the physical and spiritual nourishment of the breast he gets instead a substitute. May be this will be in the form of a patting or shaking, may be in the from of a "pacifier," a rubber nipple placed in his mouth. Mother, the source of security, is for the first time not real, is a lie.

As far as the actual verbal lie is concerned, we cannot be sure how much the infant does or does not understand. Whether or not the actual words are comprehended, the infant is very likely aware of the *attitude* of the mother. Both anthropological data and psychological experimentation has indicated this point. When Watson experimented with holding the arms of an infant to its body he encountered rage. The binding of the American Indian infant to the cradle board, however, causes no rage, but on the contrary the feeling of security approximating the womb. Watson performed his experiments with the attitude of inquiry, wanting to see the reactions of the infant. The American Indian mother, on the other hand, does her cradling with love and tenderness. The infant, therefore, must at a very early age interpret his environment far more than we realize.

It is for that reason that the American Indian mother speaks no untruth to her child, even when he is an infant. We hear, for instance, of the Sioux mother who addresses her infant somewhat in this manner, "My daughter, I am leaving you for a short time, but I shall return. Don't be afraid, I am not going far, and shall return and be with you again." Then immediately upon her return says, "You see, my daughter, I have kept my word. I have come back and shall stay with you." The infant understands that there is an aura of truth, that trust can be placed in mother, and mother therefore becomes a refuge at all times.

The harm in lying to the child therefore primarily rests in the feeling he acquires that mother, the source of his security, cannot be trusted, and if she is an unstable element in his life, what and whom can he trust? And because he therefore becomes insecure he attempts all the more to cling to her. If you are on a boat in a calm sea you can walk firmly and with no anxiety. But let a storm come up and the boat toss about and you will cling on to railings and ropes with both hands and not venture to step without support. This is much the state of mind of the child who feels he cannot trust himself and therefore clings onto the boat which is itself the cause of his unbalance. So the child shows signs of excessive affection for his mother, refuses to be out of her sight, takes pains to be extremely "good" because that will help to gain for him more of mother's affection. Mother praises the affection and goodness of "her little man," but does not realize that his actions are a sign of distrust rather than of love.

Lying to a child has another serious effect, particularly if the culture teaches the virtue of truth, as does the Hindu with the ideal of Bishma, who could not lie "even in jest." The child, fascinated by the hero ideal which is placed before him, on the one hand, and confronted on the other hand with evidence that mother is far from that ideal, may react in either one of two ways. He may, being afraid to give up the tossing boat of the mother security, put the blame upon himself. Mother, whom he needs, cannot be wrong, therefore he is wicked to have harboured the

---

Common men talk 'bagfuls' of religion but do not act even a 'grain' of it. The wise man speaks little, even though his whole life is religion expressed in action—(*Sri Ramakrishna*).

thought for even one moment. He puts up a wall which excludes the fact of mother's instability, and even when mother's lies are obvious he fantasies that they do not exist. This has been interestingly shown in the questionnaire used in the before mentioned study. One question asks, "Did mother ever lie to you, even so called 'harmless' lies?" The answer to this question is frequently "No," yet the answers to other questions on attitude, punishment, etc., clearly show that mother had made a habit of lying in order to control her child. The wall is put up, the child represses his knowledge of mother's duplicity, but the truth of the situation still exists in his subconscious mind, and may easily be a strong factor in a future neurosis.

Or the child may take it, as it were, "with his tongue in his cheek," may know that mother lies, but that it would not be healthy for him actually to say he knew it. This is somewhat the attitude of the second child mentioned in the beginning of this article, who told her mother to "kill the cat," while the first reaction is that of the fearful little boy whose mother lied about leaving him. The child in the second case adopts a cynical and hypocritical attitude. Truth, then is likely to become "what you can get away with" and this may easily lead to "getting away" with other forms of delinquency. "Nothing is trustworthy anyway," reasons the child, "and therefore I am out for whatever I can get." Then the only "bad" is in getting caught.

This is of course allied to the first theory mentioned, that lying to a child will not hurt him if it is not inconsistant with the ideals of the culture. True, it may not cause an actual neurosis in the child, but it will have another far-reaching effect upon the character of the child. There are cultures which are built upon the distrust of individuals for each other, where the norm is to try to outwit one's associates. Sometimes it seems as though this were the norm of our present culture. Yet even the most superficial view will show that this is not a healthy state of affairs. We cannot live in a completely egocentric world; we must have a relationship with others which is built upon trust. Distrust means tension and lack of understanding. Tension means illness, both physically and mentally; physically, because tension causes malfunctioning of the digestive and the circulatory systems, mentally because the mind is inextricably interwoven with the emotions and where tension exists the healing power of love cannot function.

Why, then, do mothers acquire the habit of lying to their children? Possibly it is because they unconsciously reject the child, or possibly because they do not think of the child as a reasoning individual like themselves. Surely if they could realize the harm even one lie does to a child they would mend their ways. The child can accept small frustrations which the society imposes if he has learned that he can trust his mother. Another Tamilian Brahmin mother proved that this can be done. She is in public life, and must preside over meetings from time to time. When interviewed she asserted that she merely tells the children (the oldest at the time was circ. three) that she would be gone until such and such an hour. They would accept it in a matter-of-fact way, and continue with their activities. Did they show less of love by their reactions? On the contrary, they showed far more, for they assured her of their trust by their acceptance of her needs.

This article does not suggest any difficult task for a mother. The child will accept truth even more easily than he will falsehood. Mother's task is therefore made more simple by gaining his trust. Not only that, but the whole of life will be made more simple if we can gain mutual trust, if we do not always have to be on guard against our fellow man. Only trust in mother can enable u to have trust in others.

So there can be no "harmless" lie, even where the culture might accept duplicity as a norm. Particularly can no lie be justified if told to a child, and allowed to mould his plastic mind. The younger the child is the more the lie affect him, the more deeply it will become imbedded in his subconscious to cause future anxieties. A sane world is the only safeguard today from destruction. The mothers of the world can help to save the future humanity by a relationship of complete truth and trust between themselves and their children.

The greatest of things in this world are never accomplished through unaided human effort—(*Gandhiji*).

Harvesters of the Sea.

K. P. Padmanabhan Tampy, B.A.

"Ah! what pleasant visions haunt me,
As I gaze upon the sea!
All the old romantic legends
All the dreams come back to me".

The visitor to Travancore-Cochin's magnificent sea-front easily gets intimate and picturesque glimpses into the life of the fisherfolk who inhabit the coastal tract, especially at Cape Comorin, Muttom, Colachel, Vizhingam, Trivandrum and Quilon The shimmering sapphire sea washes the entire length of Travancore-Cochin on the western side. The coastal tract abounds in vast coconut plantations. The quaint hamlets of the fishermen nestle on the palm-fringed shore. Except for a handful of Muslims and a considerable number of Arayas, Hindu Fisher-folk, the fisherfolk who inhabit the sea front are Catholics of the Latin rite. Fishing is their hereditary profession. The fishing industry is their practical monopoly. Thoroughly conservative, they are a sturdy and hard-working race, eminently fitted to earn their living by harvesting the seas.

The fisherfolk who live on the Sea Coast are a healthy race and possess remarkable powers of endurance, and it is not unusual to find very old fishermen engaged in hard work in the company of their grand-children.

Legend and history point to their Hindu origin and say that they were converted to Christianity by the indefatigable labours of St. Francis Xavier who in the short span of a couple of years founded fifty churches in Travancore, a fact which testifies to the religious toleration of the Rulers of Travancore. In a letter, dated the 2nd September 1544, St. Francis expressed himself thus :—"We find this nation of the subjects of the King of Travancore more easy to persuade and better disposed than any other in all that concerns the interests of religion".

There are churches on the coast, idyllically situated in the graceful shadow of extensive coconut and palmyra gardens. The churches at Kumari Muttom at Cape Comorin, Colachel, and Veli at Trivandrum are famous. Imposing and solitary, the spires of these old churches shoot up amidst a landscape of arcadian jollity and exuberance. The religious fervour of the fisherfolk is strong. While at times they resort to their favourite vendetta fights over various special rights and exclusive privileges to which they tenaciously cling, they are deeply religious and quite peaceful during normal times. It is a solemn and thrilling sight to watch the entire congregation of fishertolk offering prayers and to hear their church music soaring above the intermittent roar of the ocean.

Fishing Boats

A familiar sight on the Travancore-Cochin sea beach is the large number of catamarans and dug out canoes lying scattered all over the shore. The fisherfolk brave the heavy surf and venture far out into the ocean in the mornings and evenings in pursuit of their livelihood. Sea fishing is accomplished in home made rafts and boats. The rafts or catamarans come in handy during the monsoon months and at other times when the marine world is boisterous and treacherous. The catamarans consist of three or four or even more pieces of the trunk of the silk cotton tree tied together firmly and smeared liberally with coatings of fish oil at frequent intervals. The boats are open *vallams* (canoes). In the construction of the boats and catamarans, nuts, bolts and nails are seldom used. The pieces of wood or planks are tied or sewn together by strong, specially

Education is not merely acquiring knowledge of a thing; it is to see the significance of life as a whole—(*J. Krishnamurti*).



treated home made coir yarn. The boats are usually dug-out canoes, varying in size and from ten to twenty feet in length. The smallest boat is intended for two and the largest accommodate a dozen or more men. The larger boats are used for fishing with the aid of nets. The fishing boats resemble the vessels of the old Vikings.

Fishing Nets.

For every variety of fish the fishermen use a special kind of net. About a dozen different types of fishing nets are used by the Coastal non-Hindu fisherfolk in Travancore-Cochin. The nets are usually made of cotton and their duration of life is between 2 and 4 years. The majority of the fishermen do not own nets; they hire them from their richer neighbours to whom they either give a share of the catch or pay a rent. It is surprising how they remain on the boisterous sea, fishing all night in such frail craft.

Striplings among the coastal fisherfolk can be seen on the shore catching fish with the aid of long fishing rods. The rods are fifteen to twenty feet long. The hook cleverly concealed in a bait is attached to the bottom end of a string which is tied to the top of the fishing rod.

Standing on the shore the fisherfolk throw the hook into the sea and haul the fish up by raising the rod with full force Fishing is also done with the aid of small handy nets used by a couple of fishermen. They wade into the water when the tide swells and throw the net into the sea, holding the ends in their hands. In no time they close the net and drag the fish caught in its folds ashore.

Chinese fishing nets are also used by some of the fishermen who inhabit the coastal regions near Quilon and Ernakulam. They use this picturesque type of net for fishing in the wide back-waters especially in the Ashtamudi and Vembanad lakes—magnificant stretches of saltish water. The Chinese who carried on a brisk trade with Quilon between 618–913, A.D. have left their impress on the fishing industry of Travancore. The Chinese fishing nets are unique. A platform is usually fixed up on the shore in a quiet corner, and the net is thrown therefrom. The fishes are attracted into the net with aid of rows of lights under water. These giant cradle nets worked by a counter-poised weight are still popular.

Putting out to Sea.

Loaded with nets and ropes and manned by experienced, weather-beaten and dexterous fishermen well versed in the lore of the sea, catamarans and boats are launched into the ocean an hour or two before sunset. It is a thrilling sight to watch the boats rising and falling as they move away over the heaving ocean. With every whirl in the water made by the quick plying oars there is a flash of silvery light. With but a loin cloth securely tied round the waist and a small umbrella-like headgear made of cadjan, the fisherfolk remain all night in the sea tossed by the waves, and beaten by the winds. Knowing no fear, fatigue, sleep or rest, they continue their fishing operations all through the night impervious to the inclemencies of the weather. They are proof against the cruelties of nature and nothing in the deep blue ocean frightens them. They return to the shore at break of day with their catch.

The function of education is to create human beings who are integrated and therefore intelligent—(*J. Krishnamurti*).

Hauling the catch.

A picturesque sight it is to watch these deep-sea fishers returning with the tide to the shore and with consummate skill and quickness hauling in the catch. The relatives, friends and co-workers of those who have ventured into the sea gather on the shore to help. The nets are dropped in the sea 400 to 600 yards from the shore. Pandemonium starts when the nets full of live fish are dragged ashore. With amazing quickness this is achieved. While hauling the catch ashore the fisherfolk sing loudly. The leader recites the song line by line and the party joins in loud chorus. Two or three hours of continuous labour is required for hauling the catch ashore, and if the sea is rough and the catch particularly heavy double the time will be required Sightseers also are welcome to participate in this tough work. For this service they are presented with choice fish from the catch. Flocks of black crows call vociferously announcing the return of the fishers. Bending forward with *fluttering* wings and depressed tails, their inflated throats and wide open beaks proclaiming the intensity of their feelings, the crows hover over the nets and as often as possible swoop down to steal fish. It is astonishing what volume of sound proceed from so small a body. The chatter of many human voices and the angry growls of pariah dogs add to the din.

Watch one of those sturdy fishermen who has returned after the day's catch, how he cleans his net and hangs it up to dry. What imperturbability, what self-contentment speaks in every action of his, in his guileless smile, in his rare word! The Travancore-Cochin fishers who inhabit the sea coast seem to have stepped out of a picture of old times. Their eyes twinkle like the light of sunny days on the waves.

The catch is sorted by the womenfolk who also take the fish to market. A familiar sight on the roads in the coastal towns and villages of Travancore-Cochin is large groups of fisherwomen hurrying to the markets with baskets full of fish cleverly balanced on their heads.

A portion of the catch is cured by drying it in the sun or by salting. During the summer the fish is dried for use in the rainy season. The dried fish is in great demand during the monsoon months when there is almost a complete cessation of deep-sea fishing. A large quantity of dried fish is exported to Ceylon, Burma and India where it finds a ready market. The fisheries of Travancore-Cochin are of considerable importance and there is a steadily growing trade in fish and fish products. Travancore-Cochin produces nearly one-fifth of the total quantity of fish caught in the whole of India.

During the monsoon the fisherfolk attend to the repair of their outfit. They seldom employ the services of carpenters or rope-markers, for they do all the work themselves. Their boys are taught to mend the nets and make ropes even from an early age. They are accomplished swimmers and it is thrilling to watch these boys diving into the boiling waters to seize tiny coins thrown into the sea by the visitors.

Fishing is still a primitive cottage industry in Travancore-Cochin. The local fishermen have remained unchanged notwithstanding changes in civilization and they continue the same old method of fishing practised by their ancestors. All that can be said is that they have reached the climax of efficiency achievable with their present equipment.



You are not going to know the meaning of God or prayer unless you reduce yourself to a cipher—(*Gandhiji*).

The Human Mind

A. T. Raju, M.A.

WHAT is it that makes man superior to other beings on earth? Surely it is not his strength or his size because many of the beasts are much stronger and larger than man. Nor is it his bodily power that places him so high. In speed the horse and the deer easily surpass him. His sight is not keener than that of many birds; his scent and hearing will not stand comparison with those of some animals. It is his mind and his spiritual nature which raise him above the animal creation and is therefore what the palmist calls him 'a little lower than the angels'.

The human mind works longer and more constantly than the body. Indeed very often it is at work when the body is resting. It works in many ways It looks at the world through its various gateways, the senses, to learn what is going on. When it does this we begin to say it is observing. Again when it uses the knowledge thus stored up, we say it is remembering. When the mind pictures to itself what the eyes cannot see, or hears sounds which never enter the ear, than it is said to be imagining or fancying. The mind thinks, reasons, plans and contrives and invents.

The work of the human mind is called mental work. It is very important to man. If the mind does not direct the work we can never hope to do anything satisfactorily. In other words, the mind has to keep watch over and direct the work of the body. Those who do bodily work, like ploughing or carrying loads, go home tired in body rather than in mind. People like teachers, lawyers, doctors and students, who do more mental work than manual work, go home brain-weary rather than body-weary.

The question naturally arises "Why does the brain get weary?' When the mind is busy, the brain, which is the mind's organ, is busy too. The delicate substance of the brain wastes away when the person works harder and faster. As a result of this wastage, the brain becomes tired and weary. In order to restore the lost vitality, sleep is absolutely necessary. Whatever hurts the brain is a hindrance to mental work. Strong alcoholic drink, even when taken in small quantities, hurts and prevents the brain from functioning efficiently. All the various faculties like memory, reasoning, thinking and so on are impaired. The man who, under the influence of drink, performs manual work never does it satisfactorily. His hand is not steady or sure, because the brain and nerves which direct the muscles of the arm are more or less stupefied.

Experience teaches us that all brain workers can work hard and more efficiently without alcohol than when they take it. The chief enemy of the brain is the demon of drink, and therefore those who wish to preserve intact all the mental powers God has given them, should avoid this poison. If people give only proper rest to the mind when it is tired, nourish the body with good wholesome food and get plenty of exercise in the open air, they can keep their bodies and their minds in a healthy and efficient condition.

The human mind is a great factor in the world. In directing the mind, in applying the mind to various problems of the world, in exercising the mind to promote man's happiness, man is serving a useful purpose in life. If, on the other hand, he uses his mind only for evil purposes, he brings discredit on himself and on humanity. To use the mind for good purposes, education and training are necessary.

—"The Call Devine".

He is born in vain, who, having attained the human birth, so difficult to get, does not attempt to realise God in this very life—(*Sri Ramakrishna*).

How Women Inherit in the United States

In the United States, women may inherit money and property just as men do. According to statistics compiled by the United States Treasury, American women pay more than 80 per cent of the country's inheritance taxes, indicating how large a proportion of its wealth and property passes to them by inheritance. They are also the beneficiaries of about 80 per cent of life insurance policies, which are not subject to inheritance taxes.

American women are owners, or joint owners with their husbands, of more than 70 per cent of the Nation's private wealth; more than 65 per cent of the Nation's savings accounts, more than 50 per cent of the share-holders of the Nation's industrial corporations; more than one-third of all industry; more than 44 per cent of the Nation's public utilities; and more than 40 per cent of the real estate.

During the past 100 years there have been a number of changes in the laws governing the right of married women in the United States to control, inherit or dispose of property. (An unmarried woman's rights have long been approximately the same as those of a man—only with marriage would the woman lose to her husband most of the rights to her money and property.).

The laws dealing with women's inheritance and property rights in the United States are still not uniform from State to State. But they are far more equitable than they were when the first Women's Rights Convention in the United States demanded, in 1848, not only "the right to education at all levels, the right to vote and participate in the government," but also "the right to the property owned by their own efforts, and civil rights after marriage."

"These rights did not materialize overnight," says the National Women's Party, which sponsors the Equal Rights movement. "Each generation has had to whittle away, bit by bit at the prejudices, laws and customs that have restricted women's freedom." The League of Women Voters, the General Federation of Women's Clubs and the National Federation of Business and Professional Women's Clubs are among the women's organizations which made a careful study of various State laws affecting the inheritance rights of married women, and advocated reforms where necessary. Studies on the status of women, as regards inheritance and property rights, are now carried on by the Women's Bureau of the United States Department of Labour.

The right of a married woman to control her own property, to dispose of it by will, and to make contracts, has now become generally established by law in the different States. The first of the Married Women's Property Acts was enacted in the State of New York in 1848 and the power to make a will was granted soon after. Now there is no State in which a woman does not enjoy the power of will-making although the age at which she may legally do so varies in certain States, as it does for men.

A widow may inherit as much of her husband's estate as he chooses to will her. Her rights are carefully safeguarded by law in the event that he omits to leave a will.

In a bulletin entitled "The Legal Status of Women in the United States," the United States Women's Bureau summarizes as follows certain provisions of the various State inheritance and property laws if the husband dies intestate (leaves no will).

In each of the 48 States and the district of Columbia it is possible for the widow to share by absolute (unconditional) inheritance in the lands of her deceased husband. However, the

Integrated men and women are free of fear. Only between such human beings there can be enduring peace—*(J. Krishnamurti)*.

right does not arise unless there is no descendant of the husband, nor in 10 States unless there is no descendant or other relative of the deceased husband capable of inheritance.

When the husband dies intestate and leaves descendants.—The widow has an absolute share in his lands in 33 States.

When the husband dies intestate and leaves no descendants.—The widow inherits the entire estate in 11 States. In four States she inherits the entire estate in lands when the estate does not exceed a specified value, but must share property in excess of the limited value with the husband's surviving parents. In 11 States she must share the excess with parents and other specified blood relatives.

In four other States, the widow shares in real property, regardless of value, with her husband's parents, and in 13, she shares with parents and specified blood relatives.

In five States, if the husband leaves no parents, the widow inherits all the real property, and in 34 she inherits all if the husband leaves no parent or other specified blood relative.

As for the widow's right to remain in the family home on her husband's death and to inherit household equipment and other possessions, this is safeguarded in varying degrees by the various States. These rights may include absolute title to the family home, life occupancy, or occupancy for a limited period. Most of the States also provide for an allowance for the support of the widow while the estate is being settled. She may inherit the family household equipment and the family clothing in a large number of the States. She is also entitled to collect wages owing her husband at the time of his death, and, within certain limits, money deposited in his name in a bank.

The widow may not be deprived by her husband's will of her legal right to inherit a fixed minimum proportion of his estate. A widow is entitled to one-third of her husband's personal property after debts are paid, when there are children, or to one-half if there are no children.

Under the law of community property, still in force in eight States, there is equal ownership by husband and wife of all property acquired by them during marriage, except such as is inherited, received as a gift, or purchased with separate funds during marriage. Money or property inherited by the wife, from her parents or other outside sources, is regarded as her own to do with as she pleases, although, in these "Community Property" States, much of the actual control is given to the husband.

Sources.—U S. Women's Bureau; Legal Status of Women; and miscellaneous material from League of Women Voters and National Women's Party.



When we understand ourselves, fear comes to an end—(*J. Krishnamurti.*)

Children's International Goodwill Day

ON Tuesday, May 18, the school children of Wales addressed their annual message of goodwill to the children of all other countries. The occasion marked the 33rd consecutive celebration of Children's International Goodwill Day.

The text of the message broadcast in Welsh, English, French, German, Italian, Spanish, Esperanto, Latin, and other languages, is as follows :

" Boys and girls of all nations ! We, the boys and girls of Wales, once again greet you. This is goodwill day. Across land and sea, youth calls to youth in the name of freedom and of friendship.

" We rejoice, today, in all the efforts of men and women of every race and people, who are doing their best to set the world free from war.

" We want a world in which never again shall countless homes be destroyed and little children suffer hunger.

" We want a world where no nation shall live in fear of any other nation.

" We want a world where the nations shall work together for the good of all, trusting each other and sharing together the riches of the earth.

" By our confidence and courage, by our thoughts and deeds, we can help to spread a new spirit throughout the world. And we will !

" Youth of all lands, let us dedicate ourselves today to our great adventure of peace on earth and goodwill among men."

The first Welsh children's message was despatched in the dots and dashes of international morse code on May 18, 1922. Perhaps it was heard and understood, but there was no answer in 1922 and none in 1923.

In 1924, the first voice broadcast received two replies, from children in Sweden and Poland. Ten years later, there were thousands of responses, from sixty countries. The message was broadcast regularly throughout World War II, but the answering voices were few. Since 1945, activities have increased each year.

In 1953, children elsewhere responded by radio with songs and recitations, by cabled messages and a flood of letters, postcards and hand-illuminated scrolls. The message is read each year in hundreds of school assemblies and class-rooms and, in several countries, is the basis for special issues of magazines for young people.

Following the active support given by the late Fridtjof Nansen of Norway in 1927, grown-ups, have paid increasing attention to the voice of the Welsh children. Among them, last year, was Dr. Luther Evans, Director-General of UNESCO, who said :

" I have known of the annual radio message for many years and I have always considered it an excellent way of promoting friendship between the young people of all nations ".

Dr. Gilbert Murray, distinguished British classicist, wrote from Oxford :

" This is splendid ! It heartens one amid all the discouragements. The children of Wales are doing a great service ".

The founder of the annual message, the Reverend Gwilyn Davis, of the Temple of Peace, Cardiff, has prepared the text each year since 1922. This text is submitted for the approval of the children themselves, in all the class-rooms of Wales.

—(UNESCO)

Men are quick to praise and quick to blame ; so pay no heed to what others speak of you—(*Sri Ramakrishna*).

The Good Nurse is a Good Teacher

PROFESSOR J. M. MACKINTOSH.

FLORENCE Nightingale once remarked that "It seems a commonly received idea among men and even among women themselves that it requires nothing but a disappointment in love, the want of an object, a general disgust, or incapacity for other things, to turn a woman into a good nurse." In clinical nursing we have gone far beyond that stage and the nurse is in many countries occupying her rightful position as a member of one of our great professions.

On the *health* side, however, and especially in relation to the nurse's functions as an educator, most men and not a few women still seem to believe that the ability to teach "droppeth as the gentle rain from heaven." That is not true. Some people are born teachers, but *all* who are going to take part in an education service require to be educated themselves in method, presentation of material and actual delivery.

It is a difficult task to educate people at any time; to educate members of families in their own homes requires not only great gifts of patience and tact but also special techniques. Other techniques not less important are needed to teach people as a group, for example at a child health centre or at an antenatal clinic.

Professional as well as lay people seldom give proper recognition to the ability to teach, perhaps through a belief that because techniques in the practice of medicine and of nursing are so complex they are essentially more important. It is true that medicine and nursing have become in late years increasingly complex and in some respects this applies with great force to the techniques of nursing, *but the acquisition of mechanical skill ought not to be confused with the higher qualities that make up a good nurse. In the world of ideas it is much less important to be able to carry out a complicated transfusion than to speak the right word to a sick person at the right moment.*

The type of woman who makes a good nurse is not altogether easy to assess but there are certain basic aptitudes and qualities which make the education of the nurse more likely to be successful.

The good nurse needs intelligence to profit by her training, but even more, adaptability so that she can act on her own in an emergency. She needs patience and the capacity to remember that sick people are nearly always mentally as well as physically under par; they are unusually sensitive to little slights, to the feeling—not infrequently justified—that they are not being told enough about themselves and their illness. The nurse who is able to educate her patient must be ready to cope with difficulties of this kind and so give him an understanding of her own work and of the hospital's contribution to the care of the sick.

Among the great gifts a nurse needs is a sense of humour because she will come across situations every day in her life which can be turned to either cheerfulness or exasperation. If she can retain her sense of proportion, then that has a great educative influence upon the patient.

And finally, the good nurse ought herself to have a real vitality and a love of people as individuals. With such a quality she can make her patients feel that they are partners in the great business of getting well.

All this is fundamental and we have to move forward to the essential matter of training which aims at developing these qualities. In recent years, especially in the United States, health education of the public has become a subject of importance and promise—and

Non-Violence is never a method of coercion, it is one of conversion—(*Gandhiji*).

deservedly so. It has been recently suggested that every regional or intermediate health authority should have a fully trained professional health educator on its staff in order to advise professional workers at all levels on the techniques and methods of health education and to produce attractive and technically valuable material for use in this important function—the education of the public.

The work of the health educator would be of little effect unless carried out through the agency of a team consisting of closely allied health workers. In this team the medical officer of health and his staff are of special importance as they have so many means of reaching the homes of the people and of carrying education also to select groups, e.g., in child health centres and in schools.

Among these the nurse, and especially the the public health nurse, must always play a prominent part. It is the trained nnrse who can best carry information, help, and comfort to the sick; and it is the trained public health nurse who carries education, demonstration and practical help to expectant and nursing mothers, and to the mothers of young children,

It follows that "education in health" should be part of the routine teaching for the basic nursing qualification. It should occupy a still more prominent place in the special training for the public health nurse.

The difficulties in starting a health education programme in countries where the nursing services are well developed are critical enough; but sound health education is even more vital and indispensable where doctors are few, and where the services of fully trained nurses have to be supplemented by partly trained field workers. In these less developed areas the public health nurse should herself be a teacher of some experience because she has the responsibility of delegating much of the day-today work to semi-qualified assistants.

It is becoming more and more widely recognized that health education, rather than individual medical care, offers the best hope of eradicating disease in the many parts of the world where medical and nursing services are seriously deficient.

In recruiting nurses for the public health service a difficult task is to select candidates

The individual should be free of theories and particular patterns of thought— *(J. Krishnamurti).*

who have the qualities to enable them to acquire the arts and skills of educating the public. Although we generally acknowledge the principle that the best performer is not necessarily the best educator, it is distressingly common to find that people are promoted to supervisory and teaching posts on the basis of their skill as executants—the most skilled joiner is made foreman, where his deftness is of little value, and is required to engage in instruction, for which he has neither the will nor the aptitude.

Many of the people who are visited by the public health nurse are worried or distressed. They have fears of real or imaginary difficulties confronting them, and there is no anxiety too trivial to arouse the interest of the good public health nurse. Those whom she has to teach range from childhood to extreme old age. They may have physical or mental disabilities as individuals or social difficulties as families.

No matter what their background or their problems, they cannot receive effective help from the nurse unless their minds are eased and their spirits comforted. In so many of these cases the technical knowledge of the nurse is subsidiary to her art as an educator; yet both are essential.

That is why "health visitors" in the United Kingdom are fully trained nurses, mostly with an additional qualification as midwives, who have taken a specialized course covering an academic year in social and preventive medicine. As a result of this wide training the public health nurse can do a great deal to help the family doctor.

She can assist by seeing that his advice is taken in the feeding and general care of infants; in giving practical help to young mothers, and in reporting to him any special troubles in the family as a whole. Another large group—the aged and infirm—are kept under supervision by the health visitor and their needs for medical care should be reported to the family doctor as they arise. These are examples of the many ways in which the health visitor can and should act as a member of the health service which must include the general practitioner if it is to reach its full stature.

This is not the only function of the public health nurse. The practitioners "must learn to regard the health visitor as an ancillary who has a highly specialized knowledge collateral with his own, not merely as a nurse acting under his official direction".* In other words the public health nurse must also be a teacher in her own right, trained to give health instruction to people in the group.

* Thomas, J. Stanley: The General Practitioner and the Health Visitor. British Medical Journal, October 31, 1953, pp. 964-6.



The oldest court of justice in the world is in Spain! It has met every Thursday in front of the Cathedral of Valencia since 961!

Sin and mercury are hard to digest—(*Sri Ramakrishna*).

Quiz

Do you know ?

1. Since 1947–48 the Indian Railways have opened :

(a) Two new stations every week.
(b) Two new stations every month.
(c) Two new stations every quarterly.

2. In a community project area the job of a social education organiser is :

(a) To acquaint people with development programmes and promote participation and action.

(b) To organise dramas, exhibitions and melas for arousing people's interest in village programmes.

(c) To conduct literacy classes and help villagers in voluntary effort programmes.

3. Against a target of Rs. 45 crores fixed for collections under the Small Savings Scheme, the net collections during 1952–53 amounted to :

(a) More than Rs 40 crores.
(b) More than Rs. 30 crores.
(c) More than Rs. 25 crores.

4. The Central Glass and Ceramic Research Institute collecting and analysing clays to assess their suitabilty for the ceremic industry is in :

(a) Delhi.

(b) Bangalore.

(c) Calcutta.

5. The first phase of the Damodar Valley Project includes :

(a) The Tilaiya Dam with a power-station.

(b) The Durgapur barrage and canals.

(c) Navigation facilities in the Damodar.

Answers :

1–(a), 2-(All three correct), 3–(a), 4–(c) and 5–[(a) and (b) correct]



The FIRST AIR EXPRESS delivery was made 958 years ago ! The Caliph Aziz of Cairo (975–996) sent a rush order for cherries to the town of Baalbek. 60 pigeons made the delivery !

Non-Violence is a universal law acting under all circumstances. Disregard of it is the surest way to destruction. It is only a question of time—*Gandhiji.*

The Enemy That Attracts to Crush

K. Mangalam, B.Sc., M.Ed.

It was a slum—a slum situated on the side of an aristocratically maintained metalled road. It is said that the cost of laying the road was at the rate of rupees twenty-five per square foot and maintenance at the rate of one rupee per annum. Not a single minute had passed without latest model six cylinder car gliding through it Calling out the names of the cars as they pass through was one of the delightful game for the urchin boys.

What a contrast between the road and the slum. There were pits and mounds; ant hills and snake pits; cow dung and ashes strewn everywhere; stray dogs barking; mosquitoes breeding luxuriously in the stagnant water. There was also a well, seldom visible from the road, always crowded with people, brawling and boxing, the majority being women. The parapet wall was half broken and from a distance it appeared to be of semi-circular shape. It looked as though cows and goats were specially trained to use the vicinity of the well as the private urinal. There was no pulley attached and each family carried their own rope and pots.

There were innumerable huts each facing different direction. Some were well-built and neatly maintained, some in miserable condition, some half damaged and some with four walls, without any roof and not a single hut had any window. One need not be alarmed since most of their time is spent outdoors and very rarely people slept inside.

In one of those well-kept huts lived Kandan, a daily wage earner, his wife Ramayee, a part-time weaver and his three children, two boys and a girl. That was a united family and they were able to maintain a satisfactory standard by their joint effort. Each member felt the fullest responsibility and worked wholeheartedly towards the welfare of the family. The neighbours were surprised at the change in Kandan's family.

Kandan had been once a well known drunkard. No words can adequately describe the amount of suffering his wife had undergone. Many a day they went without food. Children were sent out to beg on the streets and more than once they had received a good amount of thrashing But Kandan was not badly off. He was the personal peon of one of officers and had received a fat sum of rupees fifty a month. Besides, tips were abundant. He was also fortunate in getting at the half used cigars and left over wine in the wine glass. It was thus he got into scraps. Neighbourhood envied him. Every woman in that locality envied Ramayee in having a so neatly dressed man, as her husband Did any one know the other side of the story? One by one Ramayee's jewels found their abode in the safe of a sowcar which in course of time became their permanent residence. Vessels followed the jewels. Ramayee did not want to let down her husband. With utmost patience she bore the difficulty.

One day there was a party going on in the Officer's house. Wine was freely circulated. Kandan helped himself with two or three bottles He was almost on the point of collapse, for he had consumed more than what he could bear Suddenly the lights went off. The Officer called out "Kandan, Kandan, please call the electrician". Kandan was in a paradise, where he could get whatever he wanted. He was listening to sweet celestial music and witnessing nymphs dancing. In the midst of the music, he could hear some faint but familiar voice calling out "Kandan, Kandan". How could one dare to disturb him "who is that disturbing me? Don't you know

Mere learning, mere humanitarianism divorced from actual experience, may spell disaster to the cause espoused—*Gandhiji.*

I am busy—clear off". The Officer got wild. A mild laughter arose from the guests. The officer could not bear the insult. "You rascal, will you go and set right the fault or I shall thrash you" he shouted "Ah, thrash me, here, here let me see, oh dear, you are indeed a Ramba", so saying he took one of the chairs and threw it at the officer. The officer, who was also drunk, took one of the wine glasses and threw it on his face. Besides, he was shouting out some bad language. In the meanwhile, the guests departed one by one. The servants came out and tried to put an end to the brawl. They could not, and it continued till both of them fell down unconscious The servants carried the officer and Kandan was left out.

Next morning Kandan woke up and retrospected. He felt ashamed. He felt very sorry for the incident. He looked around. There were broken bits of wine glass. He took one of the bits and said "you, nasty thing you made me one of the most ungrateful men in the world. I have injured both my master's body and reputation. Well, from to-day you are my worst enemy", so saying he walked home. The next day he was dismissed by his master. The officer too got himself transferred.

Kandan was left without a job. Ramayee and her children went out to work as daily labourers in repairing the road. Thus they were able to maintain their body and soul together. Kandan kept himself strict in his house. He was rather ashamed to meet his friends. Once or twice he was tempted to drink toddy, but this happened very rarely. Each time he cursed himself and prayed to God He wished that toddy should not be available. His prayers were answered positively. Prohibition became one of the policies of Government. Since then the slum seemed to have entered a new and gala life altogether: there were less quarrels, less immorality, less debt and family life went on very happily; wailing of womenfolk almost ceased.

Kandan, in the course of time, took to some job. Children were no more sent to work, but were sent to the free Elementary School. Ramayee took some light household job. Their income was sufficient to keep them in a satisfactory state of living as mentioned in the beginning of the story.

Luck rolls on like a wheel. One day Kandan was returning home. He heard somebody calling out his name. He turned back, and was surprised to see his friend Varadan, an employee of his former officer, coming like a minor wearing muslin jibba, a white dhoti, fan-fold upper cloth and with several rings on his fingers. Kandan felt ashamed to present himself in that shabby dress. Varadan took his hand, shook it and said "what Kanda, have you taken to this daily labour? How unfortunate of you. You people do not know how to make best out of circumstances". Kandan asked "well Varada, it is all luck. Anyhow I am able to live fairly well. By the by, what brought this change in you? You are like a young Zamindar".

Varadan replied in a low tone. I have started a new business. But I find my place rather inconvenient. Will you help me? Kandan said 'Oh Varada, Do you think I am that much ungrateful as to refuse you help. I swear I will do anything within my capacity to help you".

Varadan, "I hope you will not break your promise".

Kandan, "What, such a thing is unheard of in our family. I shall extinguish burning camphor".

Accordingly Varadan extracted a promise from Kandan. Kandan little anticipated what Varadan's business might be. He thought that it was a good chance for him and that he could become a partner with Varadan and be better off.

The next day Varadan came home with jaggery, some tree barks and plantains. He asked Ramayee to light an oven for him. He boiled the ingredients. Only then Kandan realised what his business was. He was shocked. He could not prevent Varadan because of his promise. He was in a dilemma. He did not know what to do. Varadan was clever in persuading Kandan. He used all his wits in convincing him. At last, Kandan agreed

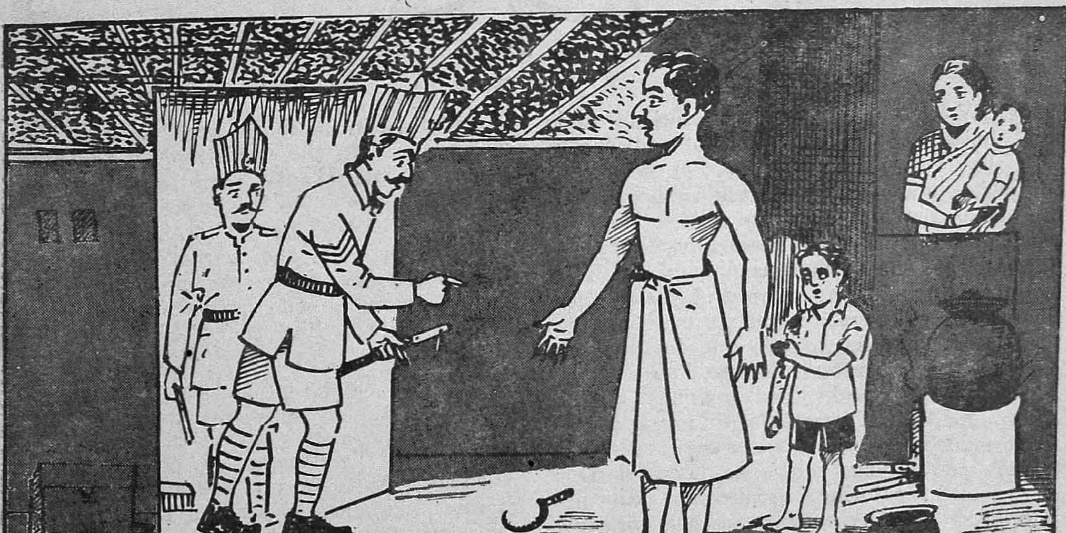
Education is the understanding of oneself, not accumulation of knowledge or skills— (*J. Krishnamurti*).

to help Varadan, but on one condition, namely, that they should keep away from it.

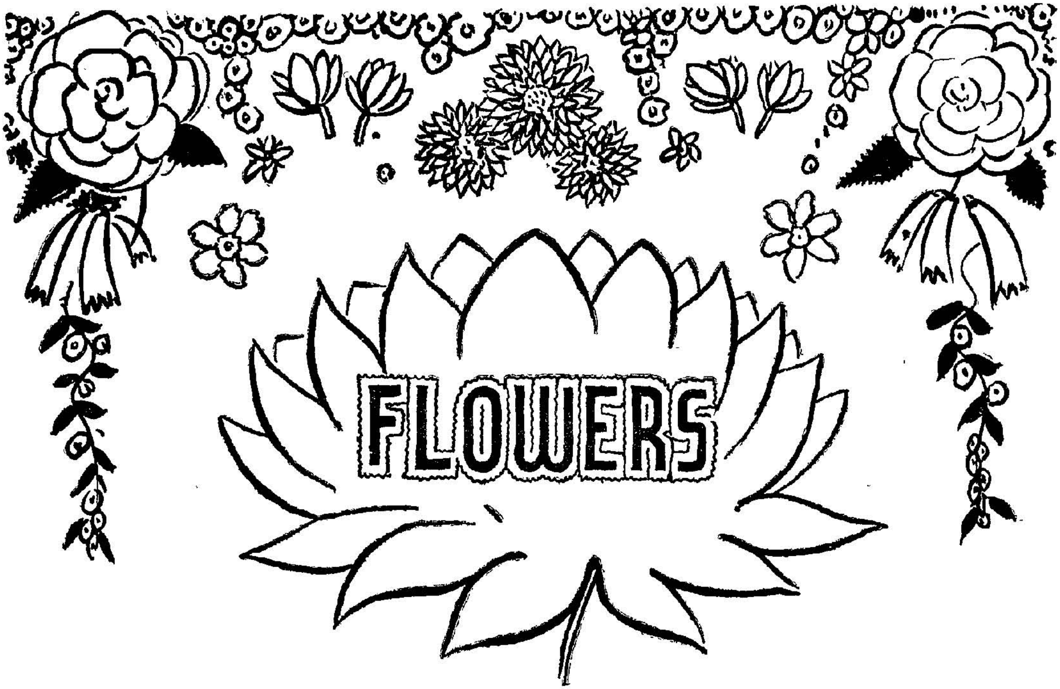
Money flowed in freely and they felt that their troubles were over. They were very happy.

One day Var-dan did not return in time. Kandan and his family were waiting for him, for it was their practice to eat with Varadan. It was about nine o'clock when Varadan returned. His eyes were red. He was staggering. Kandan lent him his arm and helped him. Varadan was heavily drunk. Quite unexpectedly Varadan took the sickle lying nearby. "I am the king of 'Indraloka', the son of Kali. I want a bāli (sacrifice)" Where is he? where is he?" so saying he dealt a heavy blow on the shoulder of one of the children. The child started bawling out. A crowd gathered, but none had the courage to check Varadan. Just then they heard heavy footsteps making way towards their hut. As soon as Varadan heard those steps he said "Red Turban" and rushed through the back door. So quick was his movements that nobody noticed it. Kandan stood there stunned. The Police rushed in and found Kandan standing like a doll, his child wailing with a big cut on her shoulder, the aruval on the ground and the pot with ingredients to prepare toddy.

Well, Kandan was arrested for the charges of extracting liquor, for having drunk and for having caused grevious injuries to his own child. He made no attempts to plead his cause for he knew too well that his case will hold no water. He cursed himself for attempting a prohibited thing. Once again his family was steeped in misery.



Be humble and do not limit even the real Buddha by your own conception of Buddha—*Gandhiji*.



FLOWERS

K. RAJESWARI.

FLOWERS are the most beautiful and delicate of all the creations of God. They play a very important part in the social, cultural, religious, economic and even political life of the people all over the world. Thus we see that different countries have different flowers as their national symbols. For example, England has lilies and Ireland has Shamrock. Flowers are used in everyday life for decorating the houses and for making garlands. We also put flowers in our hair. Flowers are used for making scents. Philippopolis in Bulgaria is a famous centre for producing scent from roses. We use flowers as offerings for God. Floral designs are used in painting, architecture, carving, jewellery, weaving, carpet-making, printing and pottery.

Flowers are of various colours, shapes, sizes and smell. Tropical flowers are very fragrant, but they do not have very rich or bright colours. In cold countries we find flowers of varied-colours but they lack the fragrance of the tropical flowers.

In India, we have flowers that are fragrant as well as bright coloured. We have roses of many kinds. In the south we find roses that are fragrant. In the north and in the hill-stations all over India, there are roses of many gay colours like bright red, yellow and even green. We have the white rose too. Similarly, there are the marigolds, lilies and pansies. All these flowers are foreign and were brought to India and propagated by the different peoples like the Moghuls and the British.

The typical Indian flowers are the jasmines, champak, crysanthamums and the lotus. The jasmine is white in colour but has a very strong smell. The champak is ochre-coloured (pale brownish-yellow) and has an intoxicating fragrance but it has no honey. The pandanus is another tropical flower famous for its rich scent.

The lotus can be said to be the queen of Indian flowers. What the royal swan is among birds and the elephant among animals, that the lotus is among flowers in the mythology of ancient India. In the puranas, we find that Gods like Mahavishnu are described to possess lotus-eyes, lotus-face, lotus-hands and lotus-feet.





Saraswathi, the Goddess of learning, is portrayed as seated on a white lotus while Lakshmi, the Goddess of wealth, poises her slender and beautiful body on a pink lotus.

We find the lotus depicted in different forms as inverted, half-blossomed and full-blossomed in the paintings and architecture of India. The fresco paintings of Ajanta and the architecture of the Indian temples are full of lotuses of various form . The posture said to be most suitable for meditation is 'Padmasana' or the lotus-posture. Wisemen say that we should be *in* the world but not *of* the world ; we should cultivate detachment. To illustrate this, they quote the lotus. Although the lotus is always in water, water never sticks to its petals or leaves. Even if we pour water on them, it rolls off from them like glittering pearls. Very rare and unique personalities are compared to the thousand-petalled lotus which is said to bloom only once in several hundred years.

Abdul Rahim Khankhana, a poet at Akbar's Court, has written a couplet in Hindi to show that as long as a man is rich he has many friends and the moment he becomes poor, his friends desert him. He says that the sun befriends the lotus as long as it is in a pond full of water and when the water dries up, the sun itself becomes its enemy and scorches it.

Even in the present day, poets are very fond of writing on flowers. The famous Hindi poetess of our time, Srimathi Mahadevi Varma has written a poem on the 'Withered Flower' in which she says that when the flower was rich with colour, fragrance and honey, the sun, moon, breeze, the bees and the gardner showered their affectionate attention on it and it was swaving with pride and joy. As soon as it withered, everyone stopped taking any notice of it. The very breeze which had once lull d it to sleep had now scattered it on the ground. The poetess further says that the whole world is selfish and when an utterly selfless thing as the flower is treated with such negligence who would care for a useless creature like man ?

In English too we find poems on flowers like the daffodils, roses, violets and lilies. An English poet, Ben Jonson, writing on "The Perfect life" says,

"A lily of a day
Is fairer far in May,
Although it fall and die that night—
It was the plant and flower of Light.
In small proportions we just beauties see ;
And in short measures life may perfect
be."

Hidden Treasures

NICHOLAS ROERICH.

THROUGH the immense spaces of Siberia, many ancient wanderers scattered their treasures Many tribes, in an unceasing procession, filled the soil of Mongolia, Minusinsk and Altai. In Altai they remembered the call of other remote mountains, and again strove onward, counting not the days, nor years, nor centuries of their wanderings.

The memory of the people preserves the sacred stories about the relics of these great wanderers. And fantasy adorns them with most beautiful garlands.

Oh, these hidden treasures! What aspiration is directed towards them!

This is not merely anxiety to become possessor of riches. It is the eternal striving toward the mystery of the earth.

Many manuscripts flow through the people's hands. Wandering singers, minsterls, monks and beggers carry wonderful tales inscribed in a peculiar secret language. And why do these not acquire the treasures themselves? They have always some excuses; the hidden language must be understood . . . .

At times you can see these curious writings on yellow leaves, their corners ragged from long usage. Through many villages and camps these scriptures went their ways. They were written in old script, sometimes like old prayer books, with strange flourishes and ornamentations. Really it is not easy to decipher these rudimentary signs. Many people try to follow these indications. It is true, that some places are indicated correctly. Some typical details are marked down. But it is not known that precisely in these places treasures were found. Either an exact indication was veiled, or fortunate discoverers had reason for maintaining silence. From most ancient times, old graves and tumely have been pillaged. It appears that people who lived shortly after their erection carried on the sacrilege. It seems that the desecrators knew well all approaches and passages to the place of burial. The old custom to kill all who performed the burial had its special reason. But we do not speak now of burials, but of treasures; about the tresures, whose origin and destiny are so mysterious. We are speaking of treasures.

One remembers the majestic burial-sites in the tumli, under huge golden plaques. How many of them have been pillaged! I remember how in the Steppes a boy shephered noticed on a slope of a hill a spark of gold. His attention was attracted and he was rightly rewarded. He found two hundred pounds of gold in ancient vessels.

Let us see how treasures are indicated in the books of treasure seekers:

"From the Red Field thou shalt go in the direction of the winter's sun rise. Follow this trail until thou shalt see a tomb-hill. Ascend this hill and turn to the left and proceed to the rusty stream, until thou shalt see a huge gray stone. Upon this stone find a trace of a horse's hoof. Leave behind thee the stone and proceed from this imprint of a hoof until thou comest to a small swamp. Thou must know that some strange unknown people buried in there five huge pieces of gold . . ."

"In the elk forest on the cross path, is a huge horny fir tree. This fir tree remains here not without reason. He who searches can find some signs cut into it. Stand with your back to these signs and walk straight from them across a moss swamp. And having passed, there will be a stony place. Two stones will be larger than the others. Stand between them in the centre and count forty steps

Who are we to decide what man should be?—(*J. Krishnamurti*).

towards the spring sun set. There is a large barrel of gold buried there during the time of Tsar the Terrible . . ."

Here is still better treasure:

"On the river Peresnya find a fording. And it will be called the Prince's fording. From this fording walk again toward the spring sun set. And when you will have walked three hundred steps turn half sideways. And walk across thirty steps to the right. And there will be something like an old pit. And behind this pit you will see a stump of a large tree. And there is buried a great treasure. All gold Krestovics (big golden coins) and all kinds of golden armour. And one cannot count all the golden treasures. And this treasure was buried during the Mongol invasion . . . ."

Another good big treasure:

"On the very shore of the Irtyish you will find an old site. And on this site is an ancient chapel. And behind it you may see an old cemetery. Amidst thet ombs you behold a small kurgan. Under this kurgan, as told by old man is a deep subteranean passage. And this passage leads into a small cave and in there are to be found untold riches. An old writing about this treasure is in the cathedral of Sophia. And the high one himself, The Metropolite, once a year gives this writing to read to those who come from afar."

Now I shall tell you the most difficult one:

"This treasure was buried with a deathly conjuration. Should you decide to go after it, you will have headaches and great anxiety of the soul. And at midnight you will hear horrifying voices. And a bell will ring over you, as for a funeral service. But if you will succeed in conquering all deadly terrors, if your heart will decide to go against all fear, then yours is the great fortune.

"There is a place called Great Mane. From the mountain, there flows a golden stream and into this stream robbers have sunk innumerable quantities of gold. And over this place tiny birds are always fluttering. It is said that the souls of the former masters of this gold turned into these birds. And when you hear the chirping of the birds and behold this palce, close your ears and look into the stream. If you see that you are not looking in alone do not be disturbed by this. You will see at the bottom of the stream a large slab. And into this slab is screwed an iron ring. And above it, from the mountains flows the water, and it will seem to you in the ripples that this slab is shaking and the ring is disappearing. Do not be disturbed by this either, but begin to read the sacred prayer to the Holy Virgin Mary, And after this prayer say: 'Omnipotent! On Thy Vestment are woven all healing herbs. Be merciful! Send me from out of these herbs a herb of power!'

"And here know how to show your luck. If you succeed in deflecting the water from the ground and if you succeed in unearthing the conjured slabs, and if you catch hold of the ring in time —then your luck is untold and inexpressible!

"Many treasures are buried everywhere I do not speak in vain. Our grandfathers wrote much about them. Even recently in our forge a passing traveller repaired a wheel. He spoke and I overheard: 'In subteranean Siberia,' said he, 'Many riches are buried. Guard Siberia!'

"He was of great appearance, this man.

"From grandfather I know this. Sometimes on the eve of a great holiday he spoke to us, lighting the candles before old ikons.

"Thus he spoke: 'For every man a treasure is buried. Only one must know how to take these treasures. To a traitor, a treasure is not given. A drunkard does not know how to approach it. Do not hearken to the treasure with evil thoughts. The treasure knows its worth. Do not dare to harm the treasure. One should cherish the treasures. Many treasures fell from the stars. Angels guard many treasures. Treasures are not buried with a foolish word, but with prayers and conjurations. And the conjurations are awe-inspiring. And whenever there is blood on a treasure it is better not to approach it.'

"Satan himself and, with him, all devils guard the bloody gold.

"And if your heart has decided to go for a treasure, then go cautiously. Long before

Great thoughts reduced to practice become great acts!—(*Hazlitt*).



Thrift

"MANGALAM"

'Thrift' comes from the same word as the verb 'thrive' which also means 'to grasp' and thrift in grasping the essentials and never letting anything elude your grasp, whether it is knowledge, a greasy cooking utensil, or odds and ends in life or the kitchen, which can be turned to good account. DIRT is matter in the wrong place and in the right place matter is WEALTH AND WELFARE, as the eminent Economics Professor Edwin Cannan put it.

The good old Hindu custom of having a Tulsi Plant in the house was scientific. As an old crone put it, "Caastraaya cha Sukhaaya cha", which being interpreted means "For Tradition's sake and for Happiness and Comfort also". A Tulsi plant in the house purifies the air and gives a sight of a living thing which grows and flowers and seeds and fades away for young and old to watch.

Have a tomato plant or two grown in pots and water it by washing your face and spitting out the water when you wash your teeth and mouth into it. So, you can have fruit also and need not buy expensive Vitamins A to Z imported at heavy expense from abroad and sold at heavy profit to you and probably only originally derived from the tomatoes and leaves bought by the foreign exploiter in Indian Bazaars.

Parenthetically, I must apologise for insulting unjustifiably the hut dweller by saying the tenement dweller is above the hut dweller. The hut dweller knows the hut is there only to keep lifeless goods and take shelter from the hot sun and the pouring rain. He bathes in the open, sleeps in the open except during very cold or wet nights, and spends very little time inside the hut. The tenement dweller makes a Gehenna of his single or at the most three rooms owing to false pride and mock modesty and puerile prudery. Sun, wind, and all consuming fire clean and sterilise the hut dwellers and their huts in a fashion and to an extent which no amount of D.D.T., phenyle, and permanganate and sympathetic visits from SOCIAL Workers can achieve.

Vegetables and scrapings can save many farthings Farthing means a Fourth Thing, and according to the Eighteenth Chapter of the Bhagavad Gita, whatever is done, requires five ingredients, namely, Time, Doer, Tools, Activity and Providence. The first three and the fifth ingredient are not in mortals' hands to command success in, but we may do more and deserve success by Reasoned Controlled Activity. As the Hindu and the Catholic and the Muslim alike recommend a plan of action on rising up early in the morning, and an Examen of Conscience when going to bed at night, consider in the kitchen and elsewhere, what odds and ends can be used to good purpose. Make Orange Peel chutney. Use scrapings of skin of pumpkin to make vegetable

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As thieves cannot enter a house if its inmates are wide awake, so if you are always on your guard, no evil thought will enter your mind to rob it of its goodness—(*Sri Ramakrishna*).

soup. Grind into paste seeds of Snake Gourd, Pumpkin, Cucumber and even outer skins of beans and get thick soup by flavouring with cloves and cinnamon which children and oldfolk will lap up with pleasure and good noursishing effects. Similarly use outer skin of scraped almonds and other nuts.

A stitch in time saves nine and a stitch in place saves nine hundred and ninety-nine. Teach all children to mend a hole, and do a button. Still better even for trousers and coats, let alone shirts, etc., learn the double button wrinkle. Make two small button holes, take two buttons, one bigger than the other and make a double button so that the smaller button passed through the under hole will be kept from coming out by the larger button and then it can fasten on to the upper hole. Remove at washing and use again and again. No buttons broken, no buttons to tear cloth, when cloths are sent to wash.

Wash clothes as much as possible at home and iron by putting under the pillow and bed mattress or blanket at night. Fashion wears out more apparel than the wearer; the common dhobi or laundary not only wears out more than fashion and wearer but also like Carlyle's washerwoman who gave the small pox if not the big pox to the Duchess also spreads all manner of skin and other ailments.

You may say "drat the old woman. I will not be slave-driven." All I can say is "Liberty and Freedom" are not synonymous with Unbridled Laziness. You cannot enjoy food by merely buying it or having it at hand; you must work for it and have an appetite by exercising mind and body. You cannot enjoy clothes by merely wearing them without choosing them and taking care of them. You cannot have a home without cleaning it and arranging a house. You cannot have social intercourse and family life without learning in John Staurt Mill's description to distinguish between self-regarding and other regarding actions and learning to behave and act accordingly.



It is far truer to say that God has done a thing for me than that I did it—*(Gandhiji)*.

Celebrations.

The Anniversary of Bettathputhiangadi Branch was celebrated on 22nd April 1954. Kumari A. Thomas, Headmistress of Government Secondary Training School presided over the function. A large number of Muslim and Hindu women were present. The president explained how the rich and poor, educated and uneducated could co-operate with the Department. There were items of kummie, dance and drama. Kumari C. M. Ammani spoke on the activities of the Department.

Tirunelveli Branch celebrated its anniversary on 10th April 1954. There was flag hoisting in the morning and later an exhibition was conducted. In the evening, an enterainment was held at the Bishop Sergeant Training School Hall which was kindly lent by the Principal, Rev. Sathia Samuel. The function was presided over by Srimathi B. Rajendran, B.A.B.T. Prizes kindly donated by Mrs. Abdulla, Mrs. Leela Eddy and Mrs. David were distributed to the members

Harijan Welfare Day was celebrated at Ooty on 30th April 1954 under the presidentship of Daniel, Secretary of the Harijan Sangam. Sri Isaac, a driver, kindly contributed Rs. 2 towards the celebration.

Visits.

Sri M. Bhaktavatsalam, Minister for Agriculture paid a visit to Kozhikode Branch on 27th April 1954. An exhibition of charts and finished products was arranged He also went round and saw the centre members at work. He evinced keen interest in the working of the Branch and addressed them on the benefits that the members derive from such a Department. He wrote in the Visitors' Book as follows :—

I am glad to have visited this Centre. This is located in a slum area and I have seen poor women and children deriving benefit from the centre and this is the object of the Women's Welfare Department.

The Deputy Director of Rural Welfare visited the slum centre at Kettavarampalayam Branch on 7th April 1954. He was pleased to see the work turned out there and has kindly instructed the Village Development Officer to supply 12 lbs. of slivers free of cost to the branch so as to encourage spinning.

The Deputy Director of Rural Welfare (Women) visited Tirur and Kilanur Branches (Chingleput District) and addressed the women on "Mother and Cleanliness."

Cottage Industries.

In Ramanathapuram District, 125 members turned out 1,941 hanks which were exchanged for Rs. 77-5-0 worth of khadi, Rs. 10-5-0 worth of slivers and Rs. 230-0-9 cash.

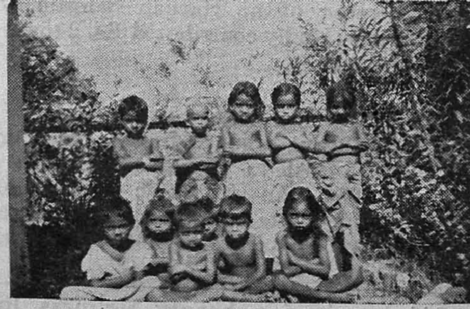
At Kozhikode, 28 members used the Sewing Machine, thereby saving Rs. 50-14-0 and earning Rs. 9-7-6. Four blouses and one skirt were stitched free of charge for poor people. Rs. 10-15-6 were earned by other crafts.

Twenty-six members of Alathambadi Branch turned out 288 hanks. Out of these

Life is pain, joy, beauty, ugliness, love, understood as a whole—(*J. Krishnamurti*).





Gangavalli Branch :—Centre members and pre-basic children.

84 were given to the chit fund. The cost of the remaining hanks (Rs. 51) was utilised for household expenses. Ten members of Vedaranyam Branch earned Rs. 31-9-0 by spinning and tailoring.

Medical Aid

At Bettathputhiangadi Branch, many children suffering from sore-eyes were treated. At Mattanur, the Organiser dressed the wounds of two women daily at their houses,as they were not able to walk to the office, and attended to a fever case. Those suffering from sore-eyes and cough were also treated.

Treatment for minor ailments was rendered to 97 in South Arcot and 360 persons in Tanjore District. In Ramanathapuram District, 18 persons were rendered First Aid and medical help and 146 persons, maternity aid.

At Tirur, a thermometer was donated by Sri C. R. Chitty Babu Naidu, President of Thozoore Grama Sangam.

Our staff helped the students and doctors of the Madras Medical College and Ekkad Hospital when they visited and rendered medical aid at Pakkam and Tirur village respectively. The Medical Relief Wing of the Madras Medical College has kindly donated 52 lbs. of milk powder for distribution among the pre-basic children.

Special Activities

At Mangalore and Alathambadi old clothes were collected and distributed among the poor during house visits.

A shed for the slum members of Alathambadi Branch was constructed and for this our thanks are due to Sri K. T. Ranganathan, Constructive Worker, Alathambadi.

Sri Rama Pattabhishekam was celebrated on a grand scale at the Model Centre at Alathambadi.

Demonstration

Kambu Pittu, Sweet Potato Bajji, Cucumber Chutney and Kambu Pori-urundai were prepared at the branches in Madhurai District.

"Thattapayir Uppuma" and "Coconut Sweet" were prepared in Poolambadi and Mettupalayam Branches.

Yam Pokoda was demonstrated at Tanjore and Ragi Halva at Vedaranyam. *Sandhu* was prepared at Mannargudi and soap at Ammapet.

Excursions

Kozhikode members were taken on an excursion to the Health, Education and Industrial Exhibition and members of Chinnalapatti Branch (Madurai District) to Vellimalai.

Service Home

The Tamil New Year's day was celebrated succesfully in the Service Home on 13th April 1954. The inmates arranged an interesting variety entertainment. Khadi sarees and blouses were distributed.

Out of the 17 inmates who appeared for the "Manavar Manram" Examinations in March 1954, 15 were successful and three secured first classes. Each of the 3 inmates was presented with a copy of "Thirukkural" by Kumari V. Ratnavathy, the then Superintendent, Service Home, Madras.

There was a film show by the British Information Services on 20th April 1954.



Children of Service Home enjoying their gift of toys.

The whole content of life can never be foreseen. It must be experienced anew from moment to moment—(*J. Krishnamurti*).



Children of Service Home busy at their expression work.

The results of the Technical Examination was encouraging this year. Seven out of 7 passed in Dress-making (Lower); 2 out of 4 in Embroidery (Lower) and 4 out of 4 in Music (Lower) with 3 first classes in Music.

On 30th April 1954 Dr. Tunissi Tsasankura of the Maternal and Child Welfare Centre of Thailand, visited the Service Home and remarked in the Visitors' Book as follows:

"I am very pleased to see this welfare centre and the activities which help the women to be happier and healthier. I hope the welfare centre will progress as far as possible."

The inmates started their annual examination on 29th April 1954.

The children of the Service Home won a silver cup for the folk dance item contributed in the entertainment held in connection with the Arts and Crafts Exhibition held in the Museum Theatre in February 1954. The inmates received 5 certificates for craft demonstration and handwork.

India's countryside is today, humming with development activities. In the midst of exhibitions, literacy classes, building of roads and bridges, opening of schools and sanitation drives, etc., the importance of women in country life has not been overlooked. Women's clubs have been organised. They are taught sewing, darning, and tailoring, etc., to supplement the family income. This girl living in a Community Project village is engaged in darning during her leisure hours.



As long as I live, so long do I learn—(*Sri Ramakrishna*).

സൌഭാഗ്യം

സ്ത്രീജനാഭിവൃദ്ധി വകുപ്പ്

പുസ്തകം 10	ജൂൺ 1954	ലക്കം 6

ഭഗ്നഹൃദയൻ

ശ്രീധരൻ, മണ്ണാക്കാട്ട്.

[താമരപ്പൂങ്കാവനത്തിൽ . . . . . എന്ന മട്ട്]

എന്തിനാവോ ? കണ്ടുമുട്ടീ
    രണ്ടു പേരീ മന്നിൽ . . . .
പണ്ടുചെയ്ത കർമ്മബന്ധ
    പ്രേരകത്താൽ തമ്മിൽ . . . !
ആരറിഞ്ഞു . . . ? ജീവിതത്തി
    ന്നന്ത്യമീവിധത്തിൽ
ആകമാനം ശോകപരി
    പൂരിതമാമെന്നായ് . . ?
മൊട്ടണിയും വല്ലകിപോൽ
    നമ്മിലനന്യൂനം . . .
ക്ലിഷ്ടലേശമേശിടാതെ
    യൌവനം കിളർന്നു
മാരിവില്ലും, തേനതിരും
    പൂനിരയും കണ്ടു . . .
മാനവന്റെ ലോകമിതാ
    ണെന്നുചിന്ത പൂണ്ടു . . . !
പൂങ്കുയിലിൻ പാട്ടിലൂടെ
    രണ്ടുമുഗ്ദ്ധചിത്തം
പൂരിതാനുരാഗലോലം
    പുൽകുകയായ് . . . കഷ്ടം !
താരകളും, വെണ്ണിലാവും,
    പൂക്കളുമന്നൊന്നായ് . . .
താളമേകീ—മുഗ്ദ്ധമാണീ
    രാഗബന്ധമെന്നായ് . . !
വിണ്ണിലുമലഭ്യമാകും
    നാകലോകമൊന്നീ .
മണ്ണിൽ നമ്മെക്കാത്തിരിപ്പൂ
    തെന്നവർ പുലമ്പി . !
പുഞ്ചിരിക്കും ചുററുപാടിൽ
    മാലിനീ, നാം ചേർന്നു . .
വഞ്ചിതരായ് ! . . . ഇപ്പൊഴും ഹാ !
    പുഞ്ചിരിപ്പൂ ലോകം !
ഹൃത്തടത്തിൻ തന്ത്രികകൾ
    മീട്ടിടും സംഗീതം . .
മർത്ത്യജാതിയ്ക്കാസ്വദിപ്പാ
    നാവതേതു കാലം . . . ?
ലോകതന്ത്രമാകെയന്ന
    ഭിജ്ഞരാകും നമ്മൾ—
കാകമോ, ഹൃദന്തബന്ധം
    വേർപെടുത്താൻ തമ്മിൽ . . . ?
എന്തിനാവോ ? കണ്ടുമുട്ടി
    രണ്ടുപേരീ മന്നിൽ . .
പണ്ടുചെയ്ത കർമ്മബന്ധ
    പ്രേരകത്താൽ തമ്മിൽ . . .!!

നിഷ്കളങ്ക

(ടി. കെ. രാമൻകുട്ടി.)

ഒന്നു്

സരളകോമള സരോരുഹാംഗിയായ്
സരളമേവിയകാലം
കലിതകൌതുകം കമിതപാളികൾ
കളിതുടങ്ങിയാവീട്ടിൽ,
ചുളിവിലോലോരോരോ പൊളിപറഞ്ഞുകൊ-
ണ്ടവരണയുന്നു നിത്യം :
ചിലർ സഹോദരൻ 'രവി' യെക്കാണ്മവാൻ,
ചിലരു 'നോവലും' തേടി
ചിലരൊരുത്സവപ്പിരിവിനും, പിന്നെ
ചിലർ വെറുതെയുമത്രെ !
അവളറിയുമോ കളവിതൊക്കവേ
ചിരിപൊഴിച്ചവൾ നില്ക്കും !

രണ്ടു്

ശരിയല്ലീ സുഹൃൽ സമാജമെന്നപ്പോൾ
'രവി' യ്ക്കു മച്ഛരം തോന്നി
സമുദായക്കരിംപിശാചവരുടെ
കരളിൽ താണ്ഡവമാടി
സരളയോടവർ പെരുമാറും രീതി
സരോഷഗൌരവമായി
പറയാതായവരവളോടൊന്നുമേ :
തിരിഞ്ഞു നോക്കുകപോലും !
കരിമുകിൽനിര നിരന്നവാനിടാ
സമമവരുടെഭാവം.
പരിഭവത്തിന്റെ പൊരുളിതൊന്നുമേ-
യറിയാഞ്ഞോമലാൾ വാടി.
മറുത്തൊരക്ഷരം പറയുവാനുള്ള
കരുത്തു കോമളയ്ക്കില്ല.
(ചിരവഴിഞ്ഞൊരാ സദനം കാമുക-
ത്തിരതകർത്തു നോക്കു !)

മൂന്നു്

ഒരു ദിനം സന്ധ്യയ്ക്കയലത്തെ 'സോമ'-
നവിടെ യാഗതനായി
പതിവുപോലപ്പോൾ സുമുഖിവന്നുടൻ
കതകുപിന്നിലായ് നിന്നു.
പലപുതുമയും പറയുവാൻ, ചിരി-
ച്ചലിയുവാനവൾ പാവം !
കപിതമൂർച്ഛിത ഹൃദയമായ് ച്ചൂരൽ-
വടിയുമായതാ, താതൻ !
അലറിയദ്ദേഹം തനയതൻ നേരെ
വടിയോങ്ങീടുമാ രംഗം . . . .
വിറയും 'സോമ' നാപ്പടികടന്നതൊ-
ട്ടറിഞ്ഞീലാരുമന്നേരം !

നാലു്

അതിനുശേഷം ഞാനറിയുന്നാവീടിൻ
വടികടക്കലില്ലാരും
കടുത്തകോപത്തിനതിരുവേണമെ-
ന്നിടയ്ക്കുനാട്ടുകാരോതും.
കളങ്കമറ്റൊരാ കവനഭാക്ഷിണി
കരഞ്ഞുവാഴുമോ. മേലിൽ !
അവൾ പറഞ്ഞത്രെ, 'രവി' യും, 'സോമനു'-
മവൾക്കു ഭേദമില്ലെന്നായ് !
കടിലകാമിതപ്പരിക്ഷയിലൊറ്റ-
ന്നറിയുകില്ലതിൻ സത്യം !

* * *

അറിയനിഷ്കളങ്കത വഴിയുമാ-
സുദിനമൊന്നുടനെത്തും
സരളമാനസർ സകലമിന്നതിൻ
വഴിതുറക്കുവാനെത്തി
കരയല്ലോമലെ, നിനക്കു തോഴരൊ-
ത്തൊരുജയക്കൊടിനാട്ടാം !

सौभाग्य

महिलाभ्युदय विभाग

वर्ष X जून १९५४ अंक ६

घात प्रतिघात।

स्वतन्त्र लता शर्मा, एम. ए.

गताङ्क से आगे।

"कारण कुछ भी नहीं है, तुम्हें वहम होगा" आँखें बिना उठाये हीं उसने कहा।

"वहम ऐसे ही नहीं होजाता। आप को स्पष्ट रूप में बताना ही होगा। आप जानते नहीं हैं, इस व्यवहार से कितनी यातना सहनी पड रही है मुझे। विवाह के पूर्व तो कभी इसकी कल्पना भी नहीं कर सकती थी" रुंआसी हो कर कहा उषा ने।

"विवाह के पहले बात कुछ और हीं थी। तब में और अब में बहुत भेद है"। उसी स्वर में वह कहता गया।

"क्यों भेद है, यही तो मैं भी सुनना चाहती हूँ। आप ये पहेलियां रहने दीजिए। मुझसे सब बात सच सच बताइये"। उसके स्वर में आग्रह था।

"देखो, मुझे तंग मत करो। नींद आ रही है, मुझे सोने दो"। करवट बदल कर उसने कहा।

"तो क्या आप नहीं बतायेंगे"? विनीत स्वर में उसने पूछा।

"तुम जा कर आराम करो" कह कर वह मौन हो गया।

उषा के अन्तर में तूफान उठने लगा। रात भर वह करवटें बदलती रही। विश्राम कहां इस बवंडर में? रह रह कर उसके मस्तिष्क में विचित्र आशंकायें चक्कर करने लगी। विवाह को दो मास हीं तो हुए हैं, यह हो क्या गया है अचानक? किसने एकाएक उसके स्वप्नों की दुनियां को उजाड दिया? किसने उसके लहलहाते उपवन में आग लगा दी? कहां चले गये वे कल्पना के रंगीले भवन जिन्हें उसने अरमानों से सजाया था आशा के दीपों से प्रज्वलित किया था? वह इसके आगे सोच न सकी। उसकी विचार धारा आंसुओं का प्रवाह बन कर बहने लगी, चुपचाप, धीरे धीरे।

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एक वर्ष की अवधि बीत गयी। उस बीच में अनेकों घटनायें हुयी, पर उनसे राजेन्द्र का मानों सम्बन्ध ही नहीं था। एक दिन उसे तार मिला जिससे ज्ञात हुआ कि वह एक पुत्र का पिता बन गया है। "एक और मुसीबत" झुंझला कर उसने स्वयं से कहा। तार उसने फाड कर फेंक दिया और सिगरेट जला कर वह कुर्सी पर बैठ गया। विचारों के तूफान में उसका मन भटक रहा था किसी भूले हुए राही की भांति कभी कभी झुंझलाकर वह सिगरेट को खिडकी के बाहर फेंक देता, फिर कुछ सोच कर दूसरी जला लेता। इतने में डाकिये ने आवाज दी। वह बडबडाने लगा—'ये लोग भी भूत की तरह चिपटे हुए हैं, प्राण लेकर ही चैन की सांस लेंगे'। और वह उठ बैठा। "साहब चिट्ठी" नौकर ने कमरे में प्रवेश करते हुए कहा। "आग लगा दो" क्रोधावेश में उसने कहा। नौकर भी ढीठ की तरह कहता ही गया। "साहब, बीबीजी को चिट्ठी आयी है"।

"चिट्ठी के बच्चे! चिट्ठी की रट लगायी हुयी है। फेंक दो चिट्ठी को" उसी स्वर में उसने कहा। घबरा कर नौकर ने मेज पर पत्र रख दिया और स्वयं चुपके से वहां से खिसक गया। जब जब उसकी क्रोधाग्नि कुछ शान्त हुयीं तो सोचा राजेन्द्र ने हर्ज हीं क्या है पत्र पढने में और उसने लिफाफा उठा लिया। यह लिखावट तो उषा की नहीं है, फिर यह किसका पत्र है? कुछ क्षण तो वह मोतियों के समान अक्षरों की ओर देखता ही रहा, फिर लिफाफा खोला। पहली पंक्ति पढते ही उसका चेहरा खिल उठा और वह प्रसन्नता से उछल पडा। कमल आ रही थी—और वह पत्र को बार बार पढने लगा। उसे एका एक विश्वास नहीं आ रहा था कि कमल अपना घर छोड कर ग्रहस्थी के कार्यों से निवृत्त हो कर उससे मिलने आएगी। वहीं कमल थीं जो उसके साथ खेला करती थी बचपन में, उसे चिढाया करती थी और जब वह उसे मार बैठता तो रोती हुयी मां से शिकायत करने चली जाती थी। वह उसकी मौसी थी पर उससे केवल एक वर्ष बडी थी। जब वह तीन वर्ष की थी तब उसकी मां की मृत्यु हो गयी और वह उनके साथ रहने लगीं। कमल का उससे स्नेह भी बहुत था। यहां वह उसके साथ मारपीट करता था, वहां उसे सब से छिपाकर, एक कोने में ले जा कर मिठाई भी देता था। उसके व्याह को चार वर्ष हो गये थे पर अभी तक वह निस्संतान थी। वहीं कमल दो दिन बाद उसके घर आएंगी! वह ऊँचे स्वर से नौकर को आवाज देने लगा। उसे आदेश दे कर स्वयं बाजार चला गया, उसे बहुत सी वस्तुएं मोल लेनी हैं, घर को सजाना है, सब प्रकार की सामग्री एकत्रित करनी है जिससे कमल को किसी प्रकार की असुविधा न हो। उसे अवश्यकता की प्रत्येक वस्तु उपलब्ध हो।

दो दिनों के बाद कमल को देख कर वह कुछ क्षणों के लिए सब कुछ भूल गया। उसका मन वर्तमान की परिधि को लांछ कर अतीत में जा बसा। बहुत देर तक वे अपने बचपन की बातें करते रहे। फिर जब कमल ने उषा के बारे में पूछा तो उसका चेहरा उत्तर गया। वह फिर वर्तमान में आ पहुँचा, कठोर सत्य का सामना करने लगा। दुखित हो कर उसने कहा 'कमल, तुम नहीं' जानती मैं कैसा जीवन व्यतीत कर रहा हूँ। मेरे पास धन है, मान है, सब कुछ है जो एक सांसारिक जीव चाहता है—है नहीं जो मेरे पास, वह है मन की शान्ति। मैं दिन रात जलता रहता हूँ। मेरा वैवाहिकजीवन बहुत असन्तुष्ट है मैं प्रसन्न नहीं हूँ"।

"यह मैं क्या सुन रहीं हूँ राज? क्या उषा का स्वभाव अच्छा नहीं है? मैं तो इस पर कतई विश्वास नहीं कर सकती। आखिर, मैं भी सुनूँ उसमें क्या दोष हैं"? आश्चर्य चकित होकर पूछा कमल ने।

शेष।